Supplemental Letters

TO MY

MISCELLANY,

Wrote, and ſent, ſince to

The Lord Archbiſhop of *Canterbury.*

WITH

A *Previous* P L E A for Printing Them.

--- And POSTSCRIPT.---

" Fear not Them therefore; For there is Nothing Covered, that ſhall
" not be Revealed, and Hid, that ſhall not be known"——

Matth. x. 26.

—— By *Laicks*, Laſt, *Religion* is Protected,
As *Prieſts* won't Bear, that *Church* ſhou'd be Inſpected,
For Fear, leaſt more *Miſtakes* ſhou'd be Detected,
And *Shams*, that *Dupe* the *Laity* Diſſected:
Eſt--eem They ſlight;——— Their *Aims* to be *Reſpe--cted*;
And Who don't with them Cloſe, are much Suſpected,
If not with other Uſage Worſe Affected;
Whoſe *Virtuous Views* beſides are All Rejected,
And They, At Beſt, moſt Like to lie *Neglected*——

Printed in the Year 1742.

---The *Previous* PLEA---

BY how much ſoever Expectation is Rais'd, Diſappointment, as that fails, becomes the Greater.

I can't deny, but I was bred up with ſuch an Implicit Perſuaſion, *(a)* That all *Prieſts* labour'd, and *Watch'd for our Souls*, not *Subſtances*, That I readily *ſubmitted* to them without Reſerve, till towards Manhood, that I found One of the Higher Orb, only for his Publiſhing *Naked Truth*, ſo generally ſtigmatiz'd by Themſelves, as *An Ill Bird, that Bewray'd its own Neſt*;—And if the Upright Archbiſhop *Tillotſon* is to paſs, as ſince Pronounc'd, for an *Athieſt*, I ask, Where the *Chriſtian* will be found, even among the Body of the Holy Order?—This, I think, was of Itſelf, enough to ſtagger my Imbib'd Credulity; But I was farther, I own, ſtruck with the Never to be Forgotten Counter-acting to All the ſolemn Vows to God, and Aſſurances to Man, Made, and Given, in King *James*'s Reign, As was done ſoon after the Happy *Revolution*, When *(b)* " Matters were Well Conſider'd, and " Freely, and Calmly, Debated, And all was " Digeſted into an Entire Correction of Every " thing, that ſeemed liable to any Juſt Ob- " jection." Yet *theſe Matters ſo Digeſted (c)* " By a Set of Men, which this Church was " Never at any time Bleſs'd with either Wiſer, " or Better, ſince it was a Church." Together with All Alterations Whatſoever, Maugre their Many late Reiterated Vows, and Imprecations, were with the utmoſt Prevarications ſhamefully Declar'd againſt.—I however Retain'd ſo much Hope of Salutary Fruit from Lord of *Oxford*'s Tranſlation to *Canterbury*, That, tho' altogether Unknown to him, I readily took the Liberty to Congratulate him thereupon; Which his Lordſhip was then pleas'd to conſtrue Favourably; And this my Hope was ſomewhat heighten'd, not only from being told, To his Honour, *He had Declar'd his Reſolution To have a more Watchful Eye over the Clergy's Diſcharge of their Paſtoral Duties*; But alſo afterwards, as Himſelf ſignify'd to me in the following Terms, *(d)* " He ſhou'd take " it as a Favour to hear from me." Notwithſtanding which, I have nevertheleſs ſurprizingly ſince found my Chriſtian Inſtances, to have *The Scripture Doctrines of Infant-Baptiſm, and of Re-Baptization*, clear'd to me, Rejected; — And my ſuſequent Applications have been ſo totally Over-look'd, and ſunk in ſuch Profound Silence, as I can no ways account for; While tho' it may poſſibly be Below the Character of a *Baron* to hold an Intercourſe with one no more Conſiderable, yet as *Chriſtian*, Whatever may be the Station, 'Tis Incumbent on' Every one *(e)* " To be always ready to give an Ac- " count to Every Man, that Asketh a Reaſon " of the Hope, that is in us, With Meekneſs, " and Fear."—So that I am not able, I ſay, to ſuggeſt to myſelf, ſo much as any Plauſible Colour for my Repreſentations being in ſo

A Un-

(a) Heb. xiii. 17. *(b)* Biſhop *Burnet*'s Hiſt. of his own Time. *Vol.* 2. *P.* 31.
(c) Arch-Bp. *Wake*'s Speech in the Houſe of Lords on Dr. *S*——*l*'s Impeachment.
(d) 26th *June* 1739. *(e)* 1 Pet. iii. 15.

Un-Gentleman-like Manner, not to ſay Un-Chriſtianly, treated, unleſs it be, That I have unhappily expreſs'd myſelf in ſuch an Indecent, Unbecoming, Way, as deſerves ſo much Neglect, and Slight. But ſhou'd this prove the very Caſe, I may yet preſume myſelf rather an Object of Pity, than of Scorn, or Indignation, as I am ſo little Conſcious of any ſuch malevolent Tranſgreſſion, That I venture to ſubmit theſe *Supplemental Letters* to common Criticiſm; Diſpos'd as I am to receive any Charitable Corrections, as Singular Favours.

—In the mean time, I farther acknowledge, That this Thwarting, Unſuſpected, and, as I yet hope, Undeſerved, Treatment, has prompted me to Revolve in my Mind,—Who but the Worldly-Minded *Scribes*, and *Phariſees*, ſo mainly Withſtood Chriſt and his Goſpel?—(*a*) What ſo ſtopt the Progreſs of the Reformation Abroad, as The *Pragmatical Spirit of Miniſters*, that was for *Modelling* the *State*, as well as the *Church*, according to their *Theological Views?*—Who Oppos'd the Reformation here Begun, and as far as it Proceeded, Eſtabliſh'd, by the Lay-Power? And Who Obſtructed the Carrying it on to more Perfection, but the Groſs Body of the Clergy?—Who but the Hierarchical Clan Projected ſuch Bones of Contention, and ſow'd ſuch Seeds of Diviſion among Proteſtants upon the Reſtoration? ſuch as occaſion'd (*b*) the moſt Diſcerning Biſhops ſadly to Bewail at length, *That the Law, and a National Settlement*, had been ſo Reſted upon and Truſted to, as Render'd the *Clergy Remiſs*, and *Careleſs*; And greatly to Regret, and Lament, the groſs Ignorance in the Holy Scriptures of Perſons in that Order.—Who at the Revolution but the Bigotted Tribe of Eccleſiaſtical Tantivees Renounc'd, as before Noted, their Solemn Vows, and Aſſurances, to God, and Man, Made in the paſt Days of late Diſtreſs, and Infamouſly Declar'd againſt *All Alterations Whatſoever*, however found both Reaſonable and Expedient?

So that, after ſundry ſuch Experiences, I am at long run Induc'd, notwithſtanding all Quondam Prepoſſeſſions, to concur with Biſhop *Burnet*'s too late Conviction, That if Ever *Reformation* be Carried on, *Lay-Interpoſition is the Only Method like to Prove Effectual.*—And for this I'll aſſign ſome Previous-*Entangling Embargoes*, Craftily kept up, and Unaccountably exacted, in the *Eccleſiaſtick Regimen*; —As alſo ſome *Inſtances*, Conſequent thereto, of a Profound---*Implicit Credulity*---

——*Previous Entangling Embargo's*——

Youth is Enjoin'd *Univerſity Matriculations* Before they can be ſuppos'd to know what they ſwear to.--*Subſcriptions* next are Ordinarily made without ſo much as having Read the *Articles*; Thus Individuals (*c*) " Approve them Impli-" citly, and Bind Themſelves to Read them, " as Requir'd, Without knowing any thing " concerning them; Which is *ſubſcribing* to a " *Blank.*" In which Caſe it can only be a Living Maintenance, that makes the Gilded Pill be ſwallowed, and that keeps it down.

——*Conſequential Inſtances*——

1. As the *Reformation here in England* was firſt Begun by the *Lay-Power*, ſo the *Church of England-Articles*, Whether Conſider'd as *Articles of Doctrine, or of Peace*, were Eſtabliſh'd by the *Lay-Civil Power*; And tho' Compil'd, as Certainly they were, on a *Calvinian* Principle, yet the Body of Engliſh Clergy are ſo Univerſally become *Arminian*, That the *Prime Church of England* is as Rare to be found among *Conformiſts*, as among the more Open, and Declar'd, *Diſſenters.*---But why ſome may not *Diſſent* without Blame from *Faſhionable Orthodoxy*, as well as others from their *Original Intended Rule of Confeſſion*; Or why the *Laity* may not as Freely, and Unblamably, *Differ* from the Over-bearing *Clergy*, as Theſe ſtill do from One Another, is a Secret Unreſolv'd.---Or if it be ſaid, That the *Articles* are Compos'd with ſuch Conſtructive Latitude, that they may well be taken *In Utroque Senſu*, I wou'd fain be then Inform'd to what farther Purpoſe ſuch *Articles* ſerve in themſelves, than *as an Eccleſiaſtical Trepan*, to *Entrap* the Many.

2. The

(*a*) Mr. *Warburton*'s Alliance. P. 29, 30. (*b*) *Stillingfleet*, and *Burnet*.
(*c*) Biſhop *Burnet*'s Expoſ. of the 35th Article.

2. The firſt Part of the 20th Article in particular appears Manifeſtly to have been ſomewhere, and ſome-when, *Interpolated*, (a) As it neither is found in the Original-Subſcrib'd M. S. Copy, Lodg'd in Corpus Chriſti College, *Cambridge*, by Archbiſhop *Parker*, who was Preſident of that Convocation.----Nor was it in (b) the *Engliſh Printed Book* of them, which the Parliament Eſtabliſh'd, as Legal, and Authentick. C.

3. The Act 13th *Eliz.* c. 12. Enjoins *Subſcription Only to the Doctrinal Articles*, which Dr. *Codex* has more particularly Diſtinguiſh'd from the *Diſciplinarian*.---But *Subſcription* is Exacted to 39 *Articles*; When yet the firſt Part of the 20*th*, as above, is ſo Obviouſly *Spurious*.---Neither does the ſaid Act Enjoin ſuch *Subſcription*; Altho' it is this Act "which gives the "*Legal Authority* to---Requiring *Subſcriptions* "in order to a Man's being Capable of a "Benefice (c)." Beſides, the *Articles* Compriz'd in that *Engliſh Printed Book* Eſtabliſh'd by Parliament were 38 in Number; The 29*th*, tho' Paſs'd in Convocation 1562, being Omitted therein; And indeed Never Printed in any Edition of the Articles till After the Making of this Statute 1571;---Nor yet had they any Numeral Figures joined to them till that Year, when, and afterwards, they were Numbred; Neither have they ever yet been call'd The *Thirty-Nine Articles* in the Title Page.

4. *Subſcription* is by the 35*th Article* Required to the ſecond Tome of *Homilies*, which are in Number *Twenty One*; But the Laſt of them, *Againſt Wilful Rebellion*, (d) "For that is the "True Title, was not Drawn up till Many "Years after this Convocation had ſettled "thoſe Articles, in which the Titles of the "*Homilies* is ſet forth, tho' it is added in the "M. S. to the Reſt with this Title *Againſt Re-*"*bellion:* It is Plain both by the Body of the "*Homily*, and by the *Prayer*, at the End of it, "That it was Penned after the Rebellion, that "was Raiſed by the Earls of *Northumberland*, "and *Weſtmorland*, Many Years after this; "And while there were Wars Abroad on the "Account of Religion."

The above-mention'd are ſo many ſuch Inconteſtable *Inſtances* in Fact of Currant Practice, and at the ſame time ſuch Items of *Entanglements*, and *Prevarications*, Manifeſtly Incompatible with the *Legal Eſtabliſhments*, that they have in ſome meaſure Taken-off the Film from my Eyes in my later Days with ſo near Proſpect of the Grave; And, in a manner, Compell'd me to Deſpair of more Real, Religious Reform from the *Eccleſiaſtick Body*, ſtill Claiming, at leaſt, as they do, ſuch *Concomitant Alliance* with the *State*, (e) as appears in the very *Impolitick*, and *Bewildring*, Hue, of *Imperium in Imperio*, and in no reſpect Favouring the *Community*; But ſolely Adhering to the *Civil Body*, as does *Ivy* to the *Oak*, for *Protection*, And is calculated only to Uphold *Hierarchical Authority* with other *Temporal Acquiſitions*; Whereas all *Human Devices, and Authority*, of One Kind, or Other, in Simple, Pure, *Religion*, are the very Real *Goſpel-Anti-Chriſt*; And make its *Precepts*, as did the *Traditions* of (f) the *Scribes*, and *Phariſees*, *The Commandments of God*, *Of None Effect*; *Dethroning*, as it were, and *Uſurping upon*, *Divine Revelation*, by ſubſtituting in its Room, and Centring in, *Conformity to but Human Ordinances, and the Inventions of Men.*

Whence, upon the Whole, I moſt probably Conclude, That whenever a Farther *Advance* is made in *Reformation*, It is like to come Only from ſome *Lay-Quarter*;---And herewithall I Repeat, after *Martin Luther*, and the Excellent Archbiſhop *Tillotſon*,

Religio Nunquam Magis Periclitatur, Quam inter Reverendiſſimos.

--- *POST-*

(a) Biſhop *Burnet*'s Expoſ. of the 39 Articles, Introd. *P.* 10, 13.
(b) Hiſtory, and Critic. Eſſay of ditto. *P.* 119, 120.
(c) Bp. *Burnet*'s ſaid Introd. *P.* 8.—Ditto Eſſay. *P.* 15, 56, 163, 263.
(d) Biſhop *Burnet*'s Hiſt. of the Reformation. *Vol.* 3. *P.* 301.
(e) Care muſt be taken to meaſure the Crime by the *True Intereſt* of the *Church*, and not by the *Intereſt* of the *Clergy*. Becauſe there is an *Eſſential Difference* between the *Church* and the *Clergy*; Not only in the *Thing*, Conſider'd in Itſelf, but alſo on a *Political Conſideration*.—Father *Paul*'s Rights of Sovereigns, and Subjects. *P.* 226.
(f) *Mat.* xv. 6.

POSTSCRIPT.

AS a moſt Wicked, and Pernicious, Maxim, has been ſet up by ſome (a) "*That it's Fit to* "*Keep up a Strong Faction both in Church and* "*State*,"---After this manner Sharping Trickſters play their Game, by ſowing Seeds of Diſcontent, and Diviſion, and thereby Stirring up, and Fomenting, Parties, One againſt Another, both in Church and State.---There have been alſo Faults on all Sides, Unwarily, it may be, yet Fatally, Co-operating with ſuch Vile, Miniſterial, Politicks, while ſome *Patriots* of *Civil Rights, and Liberty*, have been found Solicitous for Theſe, but Regardleſs of *Religious*; And on the Other Hand, ſome *Zealous Advocates* for *Natural Right of Liberty in Religion*, Exert themſelves no farther, than as may ſecure the *Freedom of ſeperate Religious Noſtrums*, Without Eſpouſing otherwiſe *The Social Rights of the Body Politick*, than as ſerves their own Peculiar Religious Purpoſes;---Whereby it comes to paſs, That *Church* and *Diſſenter*,--*Religious*, and *Civil*, *Liberty*, are in their Turns often Threaten'd, and Terrify'd, with, and againſt, each other, and Deſperately wrought upon, however Unwittingly, Inſtead of Aiding, to Encounter One Another; Thus too Running the Fate of the Earthen Pots in the Fable, ſwimming in Counter Streams, of Daſhing themſelves to Pieces; Inaſmuch as Whoever are ſeperately Solicitous in Matters of *Religious Concern* without Joint Conſideration had of *Civil Rights*; Or Whoever are Only Intent on Theſe without a Due Regard Conſiſtently Entertain'd for the Other, Themſelves do in Reality, however Unwittingly, greatly Thwart their own moſt Favourite, Partial, Scheme: For Real *Religious, and Civil, Rights, and Liberty*, are ſo Intimately Related to Each Other, and ſo Interwoven, and do ſo Coincide, that the One can't Thrive, where the Other does not Flouriſh; But, almoſt like *Hypocrates*'s Twins,

They Live, and Die, Together.

Whereto I, who have Never been a Mark, or Object, of *Envy*, and now Going out of the World, have leſs Reaſon to be Apprehenſive of *Cenſure*, ſubjoin, That the whole *Male Race of the Stuart-Family* gives a Convincing Proof, How apt *Princes* are to Puſh a *Seperate Intereſt* from that of the *Community*, tho' the Former is realy Built upon the Latter; And that for this *End* it is, That, in Reality, *The Higher Powers are God's Ordinance*; And 'twill alſo Ever hold a *Rational Truth*, That

Princes to None can Owe ſo much
As unto Thoſe, who made them ſuch.

Yet ſo Prevalent has this *King-Craft*, as *King James 1ſt.* term'd it, been with us, That I can Atteſt a ſurprizing Inſtance of it in King *James* 2d. For after he had Withdrawn himſelf from St. *James*'s, I, among Others, heard him Aver to the Effect following.

That, as Poiſon'd as the Nation was become, there had not been any one Act of his Reign, but what was *Warranted by Law:* He wou'd not indeed Deny, he ſaid, but the Caſe of *Magdalen Colledge* might be thought ſomewhat *Hard*, Yet that, upon ſuch Provocations, as were given him, he cou'd not be juſtly blam'd for Proceeding according to *Strict Law*; And that he had done No More, nor gone beyond it.

Which to common Underſtandings admits no ſofter Conſtruction, than that *Will and Pleaſure* are *Suprema Lex*.

And tho' ſuch *Bigottry* be wanting, yet, Whenever, if ever, like *Politick Whims*, poſſeſs the Brain, and more eſpecially among Proteſtants, (who ordinarily are ſomewhat Quicker of ſenſible Perceptions, than Papiſts) *Proteſtant Fetters* are little like to be *Lighter*, or ſit *Eaſier*, than wou'd *Popiſh*.---I note farther, How

It's related, That the *Thinking Cavalier Royaliſts in King Charles 1ſt's Time* were Themſelves againſt Utterly *Suppreſſing* the Parliament Forces, tho' they wiſh'd them *Defeated*, as the moſt Proper Expedient to procure Better Terms for Themſelves.---And

After

(a) Biſhop *Burnet*'s Hiſtory of his own Time. *Vol.* 2. *P.* 11.

After an *Over-Confiding, Unconditional, Reſtoration of King Charles 2d*, That Plung'd the Nation into almoſt Inextricable Difficulties, He yet made no Doubt of Weathering all Oppoſition with Eaſe, but for the *Bigotted Obſtinacy of his Brother*, who often interrupted his *Meaſures* for a more *Polite, Oppreſſive, Cruelty*.--And, when in that Reign the Ferment between *Whig*, and *Tory*, ran Higheſt, I have heard *Tories* warmly Diſclaim all Thought of *Subverting the Conſtitution*, While at the ſame time, notwithſtanding, Theſe ſpar'd not to make their Court at the Coſt, and Peril of *Whigs*; Depending upon it, that Theſe wou'd at laſt Include the *Tories Safety* with their own, rather than, in fine, be quite Undone Themſelves.

Thus too, as Gloomy, and Ill-foreboding, as preſent Situations may be thought One where, and Another, while Perſons have been found ſo *Prepoſterouſly Seliſiſh*, as to Prefer *Private*, to *Publick*; And, for *Precarious, Preſent Emoluments*, to Riſque *National Ruin*, It is yet, Not beyond all poſſible Suppoſition, Obſerv'd, That tho' like *Craft* in Politicks ſeem in later Times Purſu'd; And this (as *Church* is not now ſo Terrify'd as heretofore) with leſs Apprehenſion of Miſcarrying; It nevertheleſs can hardly be imagin'd, That, Whoever they be, that have been ſince ſo very *Obſequious*, and, at all *Adventures*, ſo *Submiſſively ſought* to Augment their *Private, Seperate, Fortunes*, and *Advance Themſelves*, are yet ſo *Beſotted*, as *Intentionally to Sapp* their own *Foundation*, however they *Endanger* it; At the ſame Time Over-fondly-preſuming, That *Patriots* will, ſooner, or later, Stand, and Bear, the *Brunt* of at long-run, *Under Providence*, a *General Deliverance*;---But,

———*Poſt eſt Occaſio Calva*———

At beſt, it cannot but be deem'd an Ominous Situation at any Time, when, (*a*) " A Fa-
" vourable Biaſs to *Popery*, and Severe towards
" *Diſſenters*, may be Obſerv'd in the *Clergy* of
" the Age, that may End in *Perſecution*, for
" which they ſeem but very little Prepar'd."
As alſo Whenever " The greater Part of the
" *Capital Gentry* ſeem to Return again to the
" Love of *Tyranny*, Provided, They may be
" the *Under Tyrants* Themſelves." Whenever then Matters come to ſuch a Fatal Criſis, The Clergy Themſelves, and other Leaders, have made me at length, tho' ſo Unwillingly, ſee, It becomes of the Laſt Import to the People at Large, That they no longer Neglect the Salutary Warning *Chriſt gives the Multitude*, againſt following the Example of the *Scribes*, and *Phariſees*, viz. *Do not after their Works: For they Say, and Do Not*; like to whom, ſome Others *Bind Heavy Burdens, and Grievous to be borne, And lay them on Mens Shoulders, but They Themſelves will not Touch Them with One of Their Fingers*; (*b*) And not *Reſiſting* in Perſon, forſooth, with Pike and Gun, but only *Withſtanding*, as may ſerve their own ſeperate, occaſional, Turn, they do but Demurely, Harmleſs as they are, God wot, *Deliver over to Satan*, and to the *Civil Magiſtrate*, for *Execution*, Whom King *James* 1ſt. found Occaſion to term *The Unhappy Hangman of the Clergy's Will* (*c*), Well thus May it be Quæried, as does Mr. *Pope*, (*d*)

" Who firſt taught Souls Enſlav'd, and
" Realms Undone,
" Th' Enormous Faith of Many Made for
" One?——

[Theſe, (*Bona ſi ſua Norint--Angligeni*) Whereas, Provided the *Publick*, and *Poſterity*, have *Uninterruptedly the Preference*, ſhou'd an Abatement be in *Height*, or of ſome other *Acquiſitions*, to certain Individuals, yet, even wou'd find their Account, and be Amply Recompenc'd by *Stability* in their reſpective Stations, Thus Productive of, And, for the main, moſt Conducive to, *Social Welfare*.---The ſureſt *Cement* of all *Private*, as well as *Publick Rights*, and *Native Liberty*.---And

However, One, or Other, may Indulge, and Gratifie, any ſtrong Imagination, the *True-Born-Engliſh* are Ever more Intent on Preſerving the *Rightful Titles* to their *Properties*, Be theſe More, or Leſs, than to *Increaſe* their *Momentary*

(*a*) Biſhop *Burnet*'s Hiſtory of his own Time. *Vol.* 2. *P.* 641, 649.
(*b*) *Math.* xxii. 3, 4. (*c*) Do's Defence of the Right of Kings, in his Works, *P.* 427.
(*d*) Eſſay on Man, *Epiſt.* 3. *P.* 40.

Incomes, or *Raiſe Themſelves* to Higher Stations,
on *Precarious Tenures*.---

——*Alterius ne ſit, Qui ſuus eſſe Poteſt*.——

" He, that Wears a Brave Soul, and Dares
" Honeſtly do,
" Is *Herald* to himſelf, and a *God-Father*
" too;
" And ſince we muſt be
" Of Diff'rent Degree,
" 'Cauſe moſt do Aſpire
" To be Greater, and Higher,
" Than the reſt of their Fellows and Brothers;
" He that has ſuch a Spirit,
" Let him Gain't by his *Merit*,
" Spend his Wealth, Brain, and Blood,
" For his *Country's Good*,
" And Prove himſelf Fit
" By his Valour, and Wit,
" For Things 'bove the Reach of all Others:
" Thus *Title's a Prize*, And Who Wins it,
" may Wear it;
" If not, 'Tis a *Badge, and Burthen*, to Bear
" it.

——————*Quæ Nos non fecimus Ipſi,*
Vix ea Noſtra voco.——

AS *Chriſt* of Old, was followed for *Food*,
His *Shepherds* ſince make like Reflection Good:
The *Office*, *Firſt*, is ſought Much as a *Trade*,
Subſcriptions Next, and *Oaths*, are *Blindly Made*;
And Harneſs'd thus, like *Horſes in a Mill*,
They go the Round, And work their *Tasker's Will*
Without *Reſearch*, for Fear, leſt They ſhou'd find
Cauſe in this *Hamper'd State* to change their *Mind*,
And paſſing on Themſelves a Specious Cheat,
Sit Liſtleſs down with ſuch a Fond Conceit,
As if " They Break the Oath, Who Make it,
" Not They, Who for Convenience Take it."——

But if One, more Sagacious than the Reſt;
Dares put his *Youthful Bondage* to the *Teſt*,
And Duly Try, How well That does Accord
With the *Baptiſmal Vows*, and with *God's Word*,
He ſoon is Worry'd with a Clam'rous Din
Of Dreaded *Hereſy's*, and *Schiſm's*, *Mortal Sin*;
And if he chance to Break-through *Clergy-Bounds*,
When yet The State Permits no Sharper Wounds,
He may be Glad, he 'Scapes a Smarter Rod,
And wait his Future Recompence from God;
Which too, In Truth, lays up for him a Store,
While Who take here their *Pay*, can Claim No More.

Or if there be, Who do but make a *Doubt*
Of paſt Belief, And want the *Truth Made out*,
The *Clergy-Bigots*, When they're ſo Addreſs'd,
Inſtead of *Proof*, will have *What's Now Poſſeſs'd*
Sufficient *Teſt* of *Orthodoxy*,
And *Brand* All elſe with *Heterodoxy*:

Nay, tho' None have known A *Civil State*,
Which in ſome Form does not *Incorporate*

Re-

Religion; Yet for What All *States Include*,
The *Clergy Church-Alliance* do *Obtrude*;
Then, By a *Trick*, They *Tranſubſtantiate*
Themſelves The *Church*; And *Chriſt*'s a *Worldly State*:
Yet When, Neglected, Men in Error Die,
God Threatens Vengeance on the *Miniſtry*.

Now thus *Chriſt's Kingdom* is Debas'd, and Made
To ſerve a *Worldly Craft*, As has been ſaid,
And *Chriſt*'s Dear Flock, for which He Shed His Blood,
Is *Shorn*, not *Fed*, And *Pines* for Want of *Food*,
While *Hirelings Flee*, And leave the *Sheep a Bait*
Unto the *Wolf*, ſo They may *Live in State*.

(a) " A Verſe may find him, Who a Sermon flies,
" And turn Delight into a Sacrifice."——

SUPPLEMENTAL *LETTERS*.

Moſt Revd.

AS I entain'd ſuch an Opinion of Your Particular Attachment to Goſpel Doctrine, and Diſcipline; And was farther Confirm'd therein from the Report (Whether True or Falſe) of Your Declaring, as I formerly, 25th *Feb.* 1737-8. intimated, That " Your Reſolu-
" tion was, To have a More Watchful Eye over
" the Clergy's Diſcharge of their Paſtoral
" Care," And that you was pleas'd to entertain my Applications ſo Favourably, as to tell me, 26th *June* following, " You ſhou'd take
" it as a Favour to hear farther from me;"
(Which I cou'd not but conſtrue a great Compliment, yet withall I inclin'd to hope, it Imported ſomewhat more Solid) After this, I ſay, And that Mr. *Head* ſo directed me to Reſort to Your Lordſhip, I cannot perſuade myſelf, but I muſt be held Excuſeable, Little Conſiderable as I am, That I thus addreſs myſelf to ſuch Eminence, and Diſſemble not my Surprize, that Having Obſerv'd the *Lyturgy Direction for Counſel, and Advice, in Caſes of Doubtfulneſs, and Scruple*, I am, Both by High, and Low, Put-off, concerning *Re-Baptization*, Like as on my former Inquiry concerning *Infant-Baptiſm*; As if only ſent upon, What the Vulgar call, *An April-Errand*, Without being Reſolv'd, either, as I pray'd, Whether *The Baptiſt Mode of Baptizing is to be Taken as Null, and Void, in Itſelf*; Or Whether *Real Baptiſm is to be Repeated?*---

I know, indeed, This was Controverted particularly about 30 Years paſt, And that my Countryman, Dr. *Brette*, was ſtiff in this Point *Of All Miniſtrations without Epiſcopal Ordination being Lay, and Null*; But, tho' I take not upon me to judge hereof, The Direct, Abſolute, Merits of the Caſe, I dare venture to Inſiſt, That, Be they who they will, that Affirm, and Hold, The *Miniſter* is made an *Eſſential of Chriſtian Baptiſm*, They therein are *Non-Conformiſts to The Doctrine of The Church of England*.---

I remember too, That when a *Motion* was Made, and ſeconded according to *Rule in Convocation*, tho' only for *Referring this Doctor's Sermon to a Committee to Examine, and Conſider it*; Wherein he had Preach'd, and Printed, inter alia, As if *God's Promiſe of General Pardon*, ſignify'd Nothing without *Particular Application*, Which, as he ſet forth, muſt be Perform'd by *Chriſt's*

(a) The Divine Mr. *G. Herbert*'s Church-Porch, in his Temple-Poems.

Chriſt's Miniſters, as by *Apoſtles*; Yet, as *ſhocking* as ſuch Poſitions, *&c.* were, *The Houſe look'd upon it ſo very Ill to be Meddling with a Clergyman*, tho' at the ſame Time he was not Deny'd to have *Rais'd the Authority of the Church, and Clergy, too High*, That an *Expedient* was Trump'd up to *Avoid and Drop the former Motion, By running the Houſe into Another Queſtion.*---

But, My Lord, I am Confident Yourſelf, Whatever Others may do, will Acquit me of being Faulty, in Owning myſelf under a great Diſappointment from Any thing of like Tenor appearing under your Primacy; - - - - - -
- - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - -

Yet, Whether the *Clergy* are ſtill to be held as *Exempts* in One reſpect, and Another, *Cum Judice Reſtat*, as it's alſo at preſent ſubmitted here by,

Moſt Revd.

Your Moſt Obedient Humble Servant,

Beachborough,
3d March 1740-1. W. BROCKMAN.

P. S. I incloſe this, My Lord, to be delivered by a Private Hand, That I may be aſſur'd, it do's not Miſcarry——

Moſt Revd.

AS I am Taught *To order myſelf Lowly and Reverently, to all my Betters*, ſo I am *Ready to Render Honour, to whom Honour is Due*, and *ſubmit myſelf to Every Ordinance of Man for the Lord's Sake*: But yet I perſwade myſelf, your Lordſhip will ſcarce Deny, That the more ſtrongly Poſſeſs'd of Any Perſon's Candor and Ability, The more, as Theſe in any Meaſure fail, is like to be the Diſappointment, and Perplexity;—— I have been Enabled, I thank God, to ſit Eaſie under the Slights, and Tergiverſations, of the Common Herd, Who, for the moſt part, ſo little Regard their *Flocks* beyond the *Fleece*, And ſo Many of whom, it's become Manifeſt, *Seek Their Own, Not the Things of Jeſus Chriſt*; Yet, Not to be Reſolv'd concerning The *Goſpel Principles*, (which I Repeat, viz. Whether, *The Baptiſt Mode of Baptizing is to be Taken as Null, and Void, in Itſelf*; Or *Whether Real Baptiſm is to be Repeated?*) Where Eminent Qualities with a ſuperior Character Reſide, Otherwiſe, than with barely being told upon an *Inſtance exhibited*, That *Re-baptization hath not been Practic'd with Your Allowance or Conſent:* This does indeed make ſomewhat farther Impreſſion; As Kings themſelves have Repeated Addreſſes made them; And may ſometimes admit Remonſtrances; And even Our Bleſſed Saviour did not Diſdain all Expoſtulation; And had this Put-off come from Any of my own Rank, I ſhou'd have been apt, I deny not, to deem it meer *Quibbling*, As if The *Clergy Trumpet* was to give but *Uncertain Sounds*, which The Audience was only to Liſten to without at all Diſtinguiſhing, and Underſtanding; Quite Alien from The *Goſpel Candle* ſet (Not under a *Buſhel*, but) on a *Candleſtick*, That it might give *Light to all the Houſe* - - -
- - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - -

Moſt Revd.

Your Ever Reſpectful Humble Servant,

Beachborough,
9th June 1741. W. BROCKMAN.

—— *Totus Mundus agit Hiſtrionem*——

St. *Paul* juſtify'd himſelf to the *Epheſians*, ſaying, "I kept back Nothing, that was Pro-
"fitable unto you, But have ſhewn you--"---
——*Spes mihi Creſcit Eundo*—— For, "He that
"Endureth to the End, ſhall be ſaved." ——

Moſt Revd.

YOur Lordſhip has now made Your Viſitation, And I have had Mine (*a*) for the preſent, under which, As my Expectation had been heighten'd by your Lordſhip's Advancement, Nothing lay Heavier on my Spirit, Than Your Lordſhip's ſo Leaving me to *Acquieſſe* as God ſhall ſupport me, in Suſpence; And to find ſo much of the Advice, Baron *Pufendorf* gives the Doctors of the *Romiſh Church*, Imbib'd, and Practic'd, on this Side the Water, *viz.* "As the Proof of (Certain) Propoſitions is
"Extremely Difficult,---To take Care, that
"they do not form them too Accurately before

(*a*) *N.* I was taken, and lay, Ill, at this Time, about three Weeks.

" fore their Auditors; But only in General
" Terms, And to Cover them with the *Fox's-*
" *Tail:* For 'tis much more their Intereſt to
" *Buzz* into the Peoples Ears a Number of
" Reaſons, which are but Little to the Pur-
" poſe;---Very Proper for a Noiſie Declama-
" tion: 'Tis an Expedient likewiſe, which
" they have found very Profitable, Without
" much Debate, To Brand Thoſe with the
" Title of *Hereticks*, that Dare begin Any Diſ-
" pute with them."---

I am Undoubtedly, My Lord, come to the Laſt Stage of Life; And as I have all along acted an Open Part, And ever been a Plain Dealer, ſo Perſevering I forbear not to own to Your Lordſhip, That I hear it ſaid Your Viſitation Preacher labour'd more His Own, and Others, *Dignity*, than That of the *Croſs*, and *Chriſt Crucify'd*; And as if *The Founding Religion upon a Rational Bottom was Undermining it*; Little Tallying This, If ſo it was, with Your Lordſhip's ſolid *Charge* againſt all *Intemperate Zeal*; But however ſage thoſe *Charges* are, yet Without Concomitant Inſpection, and Suitable Diſcipline Concurrently Exerted, They are ſcarce made more Account of, than were King *Charles* 1ſt's repeated Proclamations againſt Papiſts, *i. e. Vox, & præteria Nihil*; But tho' Smoothing *Paſtors* may be more *Pleaſing*, Reproof however is far more *Profitable*, While they ſo Reſt Themſelves, as they Generally do, on ſuperficial, ſtated, Performances, ſolicitous Chiefly in Making Proviſion for the Fleſh, and *In Curando Cuticulam*, Regarding withall the *Curam Animarum* but after ſo Perfunctory, and Negligent, a Manner, as ſhou'd Thoſe of the Other *Profeſſions* uſe no more *Diligence*, and *Application*, therein, Their *Profeſſion* wou'd ſcarce find them *Daily Bread*.---

And in particular, My Lord, I find a *Biſhop of Our Church*, ſince the Reſtoration, Writing thus, " As for---Triennial, and Circuity, Viſita-
" tions, they ſignify juſt Nothing as to This,
" (*A ſufficient Inſpection of each Paſtor's Behavi-*
" *our*) 'Tis a Meer Money Buſineſs to pay Procu-
" rations to the Biſhops,---Fees to Chancellors,
" Regiſters, *&c.* The Biſhop indeed uſually
" makes a Speech unto them, And a Sermon
" is Preach'd by ſome One of them, wherein,
" Perchance, Good Admonitions are given;
" But What Knowledge can the Biſhop by
" this have of their Lives, or Doctrine, or Di-
" ligence? If he continue long there, he may
" learn a Few more Names, and Faces;
" ſcarce any thing more." Now if this, My Lord, be not perfectly *Orthodox*, It lies more at the Author's, than at the Tranſcriber's, Door.

Moſt Revd.

Your Ever Reſpectful Humble Servant,

Beachborough,
1ſt July 1741. W. BROCKMAN.

Moſt Revd.

AS I am lately become ſomewhat more Apprehenſive, That *Eccleſiaſtical Overſeers* do not ordinarily conſider it Incumbent on them to Animadvert upon any Miſdemeanor in Thoſe of their *ſeperate Order*, (however Vigilant, and Sharp, they be now, and then, found upon their *Lay-Brethren*) Be it but in Caſes reſpecting only *Moral Conduct*, or *Speculative Points of Doctrine*, Unleſs exhibited in *Legal Form of Eccleſiaſtical Proceſs*, Any more than to take Cognizance of, and Judge, poſſibly, in Caſes of *Illegal, Criminal, Facts*.---

Upon this Suppoſition, My Lord, I frankly Confeſs my Error, And in that preſume to hope *Forgiveneſs of this Wrong*, In giving you ſo much Trouble through hitherto Miſtakingly Conſidering Your Lordſhip ſo much more under the Character of an *Evangelical*, than *Legal*, Biſhop; And after the manner of St. *Paul's* (Not *Judical*, but) *Paternal, Charge* of Behaving, whether towards Unbelievers, or the Diſorderly, *viz.* To " Be Inſtant in Seaſon, and
" out of Seaſon, Reproving, Rebuking, Exhort-
" ing, With all Long Suffering, and Doctrine."
—And this my Error, if ſuch it be, ſerves me In ſome Sort to Unriddle the Reſerve ſhewn upon my Applications for *Avoiding of all Scruple, and Doubtfulneſs*, Notwithſtanding Your Lordſhip was ſome time pleas'd by Letter ſo far even to prompt *Your Hearing farther from me*;—As it likewiſe Betokens an Inward Conſciouſneſs, That all *Scripture Proof* hitherto alledg'd for *Infant Baptiſm* is Inſufficient;—As alſo, That the *Baptizing* any Perſon before *Baptized*, according to the Baptiſt Mode of *Baptiſm*, is Verily, and Indeed, Real *Re-Baptization*.—And ſuch Treatment, I diſſemble

not does ſomewhat Confirm me in this Sentiment, Like as Dr. *Middleton*'s Refuſal to Direct me to the Proof he ſo Peremptorily Referr'd in his Writings againſt Dr. *Waterland*, concerning the Genuineneſs of the *Firſt Clauſe of the 20th Article*, And that in ſuch ſtrong Terms, as if no Reaſonable Perſon cou'd any longer Suſpect it a *Forgery*; Which Suſpicion I had, 'tis true, heard of, but without Regarding it, till this Refuſal ſo Excited a Curioſity to inquire farther, That the Iſſue has prov'd in a manner to Aſcertain it a *Forgery* ſomewhere; Inaſmuch as I have ſince learn'd That neither The *Original Convocation-Subſcription of theſe Articles*, Bequeath'd to Bennet-College, *Cambridge*, by Archbiſhop *Parker*, Preſident of that Convocation, has that *Clauſe* in it; Nor was it in any *Engliſh Printed Book of the Articles*, Compos'd 1562, before 1566, When an *Engliſh Printed Book of them* was before the Parliament, to have them Confirm'd, and Paſs'd, as Annext to a Bill for that Purpoſe, Which was afterwards Enacted 1571. Now Both theſe Items carry ſuch Evidence, That this *Clauſe* has been ſome-when, and ſome-how, *Forg'd*, tho' it ſtands yet as Part of the *20th Article* in Biſhop *Sparrow*'s Collection, (Beſides the Natural Repugnancy of the *Clauſe* itſelf to The *Goſpel Doctrine*; And that it ſeems not altogether Conſiſtent with the Latter Part of the ſame Article; And leſs yet with the *6th* preceding Article) as I am little able to Anſwer.—

Now, after being Inform'd ſo Plainly, and Expreſsly, by the Learned Biſhop *Bull*'s Viſitation Sermon, " That the Prieſt ſhou'd be a " Kind of Repoſitory, or Treaſury, of Know- " ledge—To furniſh, and ſupply, the Wants " of Thoſe, that ſhall at any time have Re- " courſe to him for Inſtructions," Yet, notwithſtanding, as I am, in fine thus Turn'd adrift, (Little Conſcious as I am of having juſtly Forfeited ſo much Your Quondam Favour by an Impartial Sincerity, as to be no longer held Worthy Your Notice, While, as in Duty Bound, I am but ſeeking to be Enabled, as " Ready always to give an Anſwer " to Every Man, that asketh a Reaſon of the " Hope, that is in me, With Meekneſs and " Fear" ſhou'd I die in the Error, I am yet Emboldened, Bold as it may ſeem, to Obſerve, and *Confeſs before Men*, Leaſt Chriſt ſhou'd *Deny me before his Father*, That the Prophet Pronounceth at whoſe Hand it will be Required, In caſe the *Son of Man, Who is made a Watchman, gives not Warning*; And the Author of the Epiſtle to the *Hebrews* Warns the *Teachers*, That they are *They, that muſt give Account* of Thoſe they are ſet to *Watch* over.—

And 'tis of moſt Weighty, and Solemn, Conſideration, That the before-mention'd Learned Biſhop farther Reminds his Clergy, " When we are Aſtoniſh'd at the Prodigious " Blaſphemies, Hereſies, and Schiſms, of our " Times, and Wonder at the *Cauſe* of them, " We may Quickly Reſolve Ourſelves after " (this) Manner, *Nos (Dico aperte) Nos Paſtores Deſumus.*—And as to this—" *Pudet hæc " Opprobria Nobis, Et dici potuiſſe, Et non potuiſſe Refelli.*" The very Same, and Only, Reply did I once happen to hear made, and that by an Eminently Learned Dignitary of our Church in Converſation with ſome Others Lamenting the Woful Growth of Scepticiſm, and Indifferency, of the preſent Generation to all, more eſpecially Vital, Religion; When One of the Company ſeriouſly, and ſadly, Bewail'd the Deſperateneſs of this Evil, In that he Fear'd, The *Clergy* of this Age were no leſs *Tainted* therewith, than were the *Laity*:---The Like whereunto is alſo Tenderly, but ſufficiently, Intimated by Biſhop *Burnet*, When he writes " Let me ſay This Freely—*Now that I " am Out of the Reach of Envy, and Cenſure*— " The *Clergy* of this Age ſeem very Little Pre- " par'd for Perſecution; (And Prays) God " Grant Thoſe of the Next may be more ſo." Who alſo at his latter End, as Freely, and with like Impartiality, Taxeth the *Laity*, When after like manner he adds " The Greater Part " of the Capital Gentry ſeem to Return again " to the Love of Tyranny, *Provided They may " be the Under-Tyrants Themſelves.*—"

And be I, My Lord, in myſelf never ſo Inconſiderable, and *Weak a Brother*, as no longer Worthy Your Lordſhip's Notice, I am yet One of Thoſe, *for Whom Chriſt Dy'd*, And ſhou'd not be let *Periſh through Others Knowledge*; Whenas *Chriſt* apply'd it even as a Special Argument of his *Divine Miſſion*, that *The Poor had the Goſpel Preached unto Them*;---Moreover, Our Church

Church *Form, and Manner, of Ordering Prieſts* does moſt Piouſly, and Emphatically, Exhort Every One, Whether High, or Low, at his Entring into the Order, and Taking upon himſelf this Weighty Charge, To " Have always " therefore Printed in his Remembrance, How " Great a Treaſure is Committed to his Charge: " For They are the Sheep of Chriſt, which be " bought with his Death, and for Whom he " ſhed his Blood: The Church, and Congre- " gation, whom he muſt ſerve, is His Spouſe, " and His Body; And if it ſhall happen the " ſame Church, or *Any Member* thereof, to " take any Hurt, or Hindrance, By reaſon of " his Negligence, he knows the Greatneſs of " the Fault, And alſo the Horrible Puniſh- " ment, that will Enſue."——

I have been yet farther Taught, That 'tis not an *Hiſtorical Faith* of the Being, Attributes, and Providence, of God, Or of the Goſpel Revelation alſo by Chriſt, (ſuch as *Devils* may hold, who are ſaid to *Believe and Tremble*.) Nor yet That of ſuch *Adepts of the Schools*, as rather Gratifie their *Curioſity*, and labour rather to become *Proficients in Diſpute*, than ſeriouſly to Regard, and Propagate, *Goſpel Truths*; Neither That it is the bare Profeſſing, and Preaching up *Chriſt's Goſpel*, but A *Living, Operative, Faith, which Worketh by Love*, and *Having Fruit unto Holineſs*, That is *The True Faith of the Goſpel Covenant of Grace*;—And, in particular, I find it withall Remark'd by that Good-Great Man Archbiſhop *Tillotſon*, from *Joſephus*, that They, who Confeſſed both the *Reſurrection, and Spirits*, were of the *Commonalty*, that were of the Sect of the *Phariſees*; But that They, who ſaid, There is *No Reſurrection, neither Angel, nor Spirit*, were The *Great, and Rich Men* of the *Sadducees*. And that therefore, Laying aſide all other Conſiderations, Theſe *Great, and Rich Men* of the *Sadducees* apply'd themſelves to the Preſent Buſineſs of this Life, and Graſp'd as much of the Preſent Enjoyments of its Power, and Riches, as They cou'd any ways attain to.---

Whereto I ſubjoin, from our Engliſh Hiſtory of the Reformation, A Paſſage ſingularly Remarkable in its Kind, *viz.* That " When " *King E. 6th* told Archbiſhop *Cranmer*, That if " he did Wrong In ſetting his Hand to a War- " rant for Burning *Joan of Kent*, ſince it was " in Submiſſion to his Authority, He ſhou'd " Anſwer for it to God, This ſtruck the Arch- " biſhop with much Horror, ſo that he was " (afterwards) very Unwilling to have the " Sentence Executed."——

——*Magnis Componere Parva licebit*——

And tho' I adventure, Finally, In View of my Latter End to make thus Free, I yet no leſs Freely ſubmit Myſelf, and it, " Whether " Any will Hear, or Whether They will For- " bear" Yet Dare However Aver (Void as it is of all Worldly Wiſdom, but) as Taught by St. *Paul*, To " Speak forth the Words of Truth, " and Soberneſs," That herein Neither a Spirit of *Madneſs*, Phrenzy, or Enthuſiaſm, does Poſſeſs, and Actuate,

Moſt Revd.

Your Obedient Humble Servant,

Beachborough,
1ſt Aug. 1741. W. BROCKMAN.

—— *Quis Cuſtodes Cuſtodiat Ipſos?* ——

P.S. I am not ſo Vain, My Lord, as to pretend, by any thing I have ſaid, or may ſay, to Inform; But to Approve Myſelf ſo far to Your Lordſhip, as to make Known, *I ſhun not to Declare*, Whate'er I learn of *All the Counſel of God*.---

—— *Valeat Quantum Valere Poteſt.* ——

W. B.

Moſt Revd:

IT has from Time to Time been the Lot of ſo Tranſcendently my Betters, That it's become the Leſs Strange to me, It ſhou'd in ſuch ſort prove Mine, (*a*) *To be Forſaken*, tho', God be Praiſed, (*b*) *Through Chriſt, who ſtrengtheneth me*, I am not in *Deſpair*, nor quite *Caſt down*, however in a State, that Experience Verifies,

The Trueſt Friends are oft Miſunderſtood,
Who Dare but Spell Bold Truths for Publick Good;

A Leſſon This, that entirely Correſponds with What has otherwhile been Taught, And is ſuch, as

(*a*) *Phil.* iv. 13. (*b*) 2 *Cor.* iv. 8, 9.

as ſtands Confirm'd by Diverſe Inſtances within the Memory of,

Moſt Revd.

Your Obedient Humble Servant,

Beachborough,
31ſt Aug. 1741. W. BROCKMAN.

Who lives Content, Not caring to be Known,
Is his Own Lord; Accountable to None,
But God: --- Lord of Our Faith the Only One.

(a) ——*Quales Paſtores, Tales Greges.*——

W.B.

Whene'er One, or Other, will ſhew me *(b) A Set of Primitive Biſhops, and Prieſts*, I'll ſoon ſhew him *A Body of Primitive Chriſtians*; In the Interim, as *Averroes* ſaid, *Si homines Adorant, Quod Comedunt, ſit Anima Mea cum Philoſophis*; ---I ſay, Donec *Paſtores Sacerdotem*, & *Levitam*, agunt, ſit Anima Mea cum *Samaritano*.---

W.B.

--- *The* CLOSE. ---

HAving thus Variouſly Reſorted *ad Aram*, and Earneſtly ſought Inſtruction; My Efforts however, thus Reiterated, Proving after all but as Made to *(c) The Deaf Adder, that ſtoppeth her Ear*, I am, In fine, rendred Hopeleſs of Reaping any Fruit from the Quarter, I had been ſpecially led to ſue for it; And thence ſurceaſing ſuch farther Importunities, I have been induc'd to give the foregoing Detail of Particular Applications, Where I more eſpecially preſum'd to have been favour'd with Better Light; Inſomuch that this Procedure has yielded an Obvious Inſtance, in fact, of the Imminent Neceſſity, whereto Mankind are Reduc'd Of Inceſſantly Applying Themſelves To *Search the Scriptures* for Themſelves, As it even hence appears ſo very Manifeſt, That People are Left to *Wander* (Not to ſay, *(d) Periſh*, ſince All have the Scriptures in their Mother Tongue) *for Lack of Knowledge*, probably, From Fear, Leaſt, as Foretold, *(e) Our Sons and Daughters* ſhou'd attain to *Propheſie*, and, Accordingto the *Pſalmiſt*, *(f) Grow up as the young Plants, And be as the Poliſhed Corners of the Temple*, To the Endangering ſome One, or Other, *(g) Diana-like Magnificence*, And the *Craft's, being ſet at Nought*; Yet, Be this as it will, for more Ample Satisfaction, I conclude with Recommending, in particular, to Every Conſiderate Reader, *(h)* The Excellent Archbiſhop *Tillotſon*'s Sermon *Of the Tryal of the Spirits*, In his firſt Vol. on 1 *John* iv. 1. *viz.* " Beloved Be-
" lieve not Every Spirit, but Try the Spirits,
" Whether They are of God: Becauſe Many
" Falſe Prophets are gone out into the World."
May We All then ſeaſonably, and ſufficiently *(i)* " Beware, Leaſt Any Man ſpoil us through
" Philoſophy, and Vain Deceit, After the
" Tradition of Men, After the Rudiments of
" the World, And not After Chriſt." Which is ſtill become ſo much the more Apparently Incumbent upon All, as Hiſtory relates, *(k)* That one of our Biſhops ſome time ſcrupled not to ſay Openly, as he ſate in Judicature,
" He

(a) Hoſ. iv. 9. *(b)* N. Math. ix. 37, 38. *(c)* *Pſal.* lviii. 4. *(d)* Hoſ. iv. 6.
(e) Joel ii. 28. *and* Acts ii. 17. *(f)* *Pſal.* cxliv. 12. *(g)* Acts xix. 27.

(h) If any need a farther Exemplification of Particulars more fully to Convince them of the Abſolute Neceſſity (Rebus ſic Stantibus) Freely to Inquire, Think, and Judge, for Themſelves, Whereby to attain Righter Notions of God, and of our Duty to him, our Neighbours, and Ourſelves, As on Our ſincere Endeavouring the Diſcharge thereof Depends Our Eternal State hereafter, I wou'd Wiſh them alſo (Without at random taking-in with every thing therein contain'd) to Read leiſurely, and Weigh ſedately, *A Diſcourſe of Free Thinking*, 8vo. 1713, tho' it bears not the Name of either Author, or Printer.——

(i) Coloſ. ii. 8. *(k)* Dr. *Wren*, Biſhop of *Norwich*.

" He hop'd to live to ſee the Time, When a " Maſter of Arts, or a Miniſter, ſhall be as " good a Man, as any Jack-Gentleman in " England."---

That (*a*) a certain Archbiſhop of our Church " ſeem'd not to have a Deep Senſe of Religi- " on, if Any at all; And ſpoke of it moſt " Commonly, as of an Engine of Government, " And a Matter of Policy; By which means " the King came to look on him as a Wiſe, " and Honeſt, Clergyman."

That, (*b*) other Biſhops within our Time wrote in a certain Controverſy, that " If---Truth,---No Divine of our Church--- " wou'd---have been *Over Eager, and Induſtri-* " *ous, to find it:* Becauſe *The Love of Truth* " *Alone* (---) *wou'd not Inſpire Men with* " *Earneſt Deſires of Making out ſuch Truths, as* " *are Deſtructive of the Great Intereſts of Their* " *Order.*"---

And I remember it very Credibly Reported of Another, (*c*) That he Pronounc'd it *The Beſt Body of Divinity, that wou'd Maintain a Coach and Six.*---

Since then *Such* have been, There may *Such* alſo be; And therefore, tho', God be Praiſed, All, whether Biſhops, or Prieſts, are not of like Stamp, It greatly Behoves Mankind to Beware, and See, as they can, With their Own Eyes, After the Manner that the Wiſe Preacher Admoniſheth, (*d*) *The Wiſe Man's Eyes are in his Head, but The Fool walketh in Darkneſs.*---

Soli Deo Gloria.

Scripture Divinity few *Prieſts* make their *Study*
More than to Guard ſome *Syſtem of Theology*;
And if, From *Goſpel Zeal*, One prompts 'em to Detect
More *Truth*,---Their *Bent* is to *Attach* him to their *Sect:*

Goſpel, thus *Inverted* by the *Clergy*,
Devolves, at laſt, upon the *Laity*,
And, as *Religion* languiſheth, muſt Die,
Unleſs *Our Sons, and Daughters, Propheſie,*
(*e*) As was *Revealed* of *Poſterity.*---

Gloria Deo in Excelſis.

F I N I S.

(*a*) Dr. *Sheldon*, Biſhop *Burnet*'s Hiſtory of his own Time, *Vol.* 1. *P.* 177.
(*b*) Biſhop *Kennett*, of Eccleſ. Synods, &c. *P.* 248. (*c*) Biſhop *Parker.*
(*d*) *Eccleſ.* ii. 14. (*e*) *Acts* ii. 17, 18.